

# Power of Mind Over Body



By DAVID V. BUSH

*Author*

Fundamentals of Practical Psychology  
Psychology of Success

The Universality of the Master Mind  
Applied Psychology and Scientific Living

Practical Psychology and Sex Life

Psychology of Sex—How to Make  
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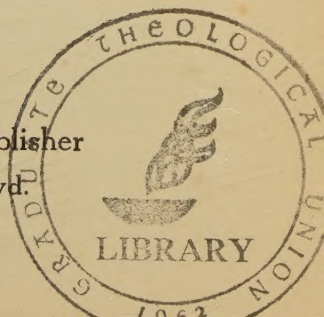
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**N**OT one per cent of all married people actually understand or follow the proper sex relations. To 80 per cent of all married women the approaches of their husbands are repulsive. Statistics show that 99 per cent of all divorces are the result of improper sex relations. Nearly 80 per cent of all female troubles are the result of malpractices and practically every case of nervousness and hysteria is the direct result of the lack of sex gratification.

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It discusses the Law of Vibration and how it works for business success and prosperity; it tells you how to raise the rate of your vibration for success, health and happiness. It provides you with the means of overcoming fear and worry and instructs you in how to get what you want.

It reveals the secret of staying young. It teaches the methods of scientific sleeping, scientific feeding, and scientific breathing; the education of the subconscious mind and how you may put it to work for your success; how you may save your children from immorality.

It shows how you may develop the powers of Hetero suggestion and become a healer; how constipation may be cured and surplus flesh reduced.

It brings out the laws of scientific thinking, of spiritual communication and mental telepathy; it instructs you in scientific exercising and developing the power of concentration and memory retention.

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# POWER OF MIND OVER BODY\*

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## IMAGINATION

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After I had taken my first course in expression, had learned a few gestures in elocution and was ambitious to make a stab in the oratorical world, I went back to the little country town that gave me birth, in the foothills of Pennsylvania, and started my oratorical-stabbing-business in the little rural schoolhouses scattered over the mountains in my native state.

If you had seen me in those early days when I was trying to get some of the rough edges knocked off, and the country twang out of my speech and the marks of the sod from my manners, you would have seen that there was more truth in this stabbing business than humor. I had to try it on the dog somewhere, and the easiest kind of dog I could find was the good country folk in the land that gave me birth.

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\*This is from The Psychology of Healing.

I had bought a cheap phonograph on the installment plan of five dollars down and two dollars per. I expected to pay this per by money made in my trying it on the dog-stabbing-oratorical start in the schoolhouses, "far from the maddening throng" where the good, kind country folk live the even tenor of their way. What a shock it must have been to their "tenor," and what an experience it was to my "stab"!

I had a picture of myself taken by one of the country photographers, to "adorn" the little folder I carried to announce to the good people what a great show they were going to see—if they came out. I got the picture, because it seemed to me that it was the customary thing, irrespective of the fact that, to get a good picture, one must have a good background. That didn't seem to bother me in those days any more than it does now, for what's in a name, anyhow, and what's in a picture—provided you know how to pay to have it touched up a little?

There was a blank date space below this picture in which I stamped, with one of these little pocket rubber lettered outfits, the date on which I and my phonograph were to appear. Which made the bigger noise it is hard to tell now. I

almost think, however, that the phonograph had me beaten, for it was the first one that was ever made and there was plenty of screech to it, lots of the metallic sound, plenty of grating and, withal, oodles of noise. As I look back over the quarter of a century and more that has passed, it occurs to me that nothing could have been much worse than the record I had, and any one who heard the "show" would have thought nothing could be worse than the recitations I gave—when the people came out to hear them.

I was my own advance agent. I called upon the teacher and told him what a wonder I was, and that for fifteen cents a head I'd give a show in his schoolhouse some night the next week. I think I was to give the teacher enough money to pay for the coal and for lighting the schoolhouse—if I got it. The rest was to be my own—if there was any left.

So the teacher let me announce to his school of fifteen or twenty little country lads and lassies, big farmer boys and country misses, that David V. Bush would give an entertainment, the next Wednesday night. The tickets would be fifteen cents for adults and ten cents for children.



Then I would sit down in a vacant seat behind one of those old desks made for two, get out my stamping outfit, begin to put in the name of the schoolhouse, the date and the price of my show. After stamping my stock announcement of the "show" on my little picture folder we handed these to the good children and they went on their way rejoicing to their homes.

When Wednesday night rolled around—if Wednesday nights ever do roll around—David V. Bush and his phonograph arrived. Sometimes the schoolhouse was lighted and sometimes it wasn't. Sometimes in the mid of winter there was a fire in the stove, and sometimes there was not. If not, I proceeded to light the lamps and start the fire. Then I would sit down and wait. We didn't carry a circus ticket wagon with us, so I was my own ticket seller and cashier, as well as advance agent and date stamper. I'd wait until the hour arrived for the show to begin. Many a time the hour arrived, but no show began—no one came out. Rather discouraging probably, but there was something within my soul that cried out for victory; that I should not be outdone and that disappointment never should take my life and encase me in the coffin of failure. If

I didn't make a go of it this Wednesday night, I'd try some other Wednesday night.

And so I did. Some nights I had as many as fifteen people out to hear me. I think on one occasion I took in as much as four dollars and fifty cents, and when I got back to the place where I slept that night, I was so elated and so happy and so joyous and so hilarious, that sleep did not enfold me in her blessed arms that entire night. I lay awake counting money again and again, dreaming of the future and planning what I was going to do when I should be able to get out of the schoolhouse-showsphere into the wide, wide world. Wasn't I on the highway to success, fame and fortune? Hadn't I made four dollars and fifty cents—in thirty days' effort to get out a crowd—if I could do it once I could do it again. If I had failed six times and failure repeated itself, and now I had succeeded once, why wouldn't success repeat itself? Thus I reasoned and thought, planned, dreamed, and by the time the cock—a most welcome companion—crowed in the morning to tell me that another day had dawned and all was well, I owned the world—in my mind, which is the best way to own it, anyhow.

With this capital of four dollars and fifty cents, I went to a blessed old aunt of mine, and told her that if I had a horse and buggy or cutter—for the snow covered the ground—I believed that my fortune was made, and I could go throughout the country, fifty miles and more from the railroad, and return to her in the spring with not only money enough to pay for my horse outfit, but with enough to start out to buy the world. The dear old soul mortgaged her farm to put fifty dollars into my hands. It was ten years before I could pay back that fifty dollars, but what a wonderful aunt she was!

So I started out with my horse and buggy, thinking that probably I could get along once in a while with a buggy by shoveling through the snowdrifts, and that, should we have any bare spots, it would be hard to draw a cutter. I started out with my horse and buggy and a shovel, with my dear old aunt waiting for the news that the horse was paid for, but all that winter I never came across another four dollars and fifty cents in gate receipts for one night! The farther I went from the railroad, the more severe became the weather. The snow fell and fell and fell!



The wind blew and blew and blew! Finally I was stalled for several weeks because of the depth of the snow and the severity of the weather. I could not get out, even to make my own dates, and if I had been able to do it, the good people could not have come to my entertainments. The weather forbade.

## Where Is It Cold?

If there is any place in this wide world, where it seems to me, it can be colder than any other, and you feel it, it's in the mountainous country of northeastern Pennsylvania, where the dampness adds to the frigidity of the thermometer when the weather boss gets down to real weather bossing.

While thus held up, I stopped in a farmhouse where the usual wonderful rural hospitality prevailed. The good farmer had been at one of my entertainments. He invited me to his house. He knew I would be a great man some time and told me so. (Bless his good rural heart.) So I did "chores" and odd jobs about the farm to pay for my board while thus snowed in. This helped to melt the Eskimo atmosphere considerably. The first night I slept in this farmhouse, they put me upstairs in a room through which ran a stove pipe from the room below. I had been in other country houses where this same way of heating the upstairs was used, so that I felt very comfortable when I went to bed. In the morning I jumped up, tracked through snow on the floor to put down the windows and dress with teeth chattering and goose pimples pimpling.

But I got a glance at the stove pipe, so that I put on my duds in almost normal comfort and ease. Why should I be cold when the stove pipe was heating my room from the floor below? So my teeth stopped chattering and my goose pimples stopped pimpling. When I had finished dressing and went over to the stove pipe to place my hands near it for a final warming before going downstairs, lo and behold! my hand touched the pipe and it was ice cold! Instantly I became frigid from the roots of my hair to the ends of my toes. While I thought the stove pipe was heating my room, I thought I was warm; but the instant I discovered I was in a room under which was a stove with no fire in it, I became as cold as a totem pole in Alaska. My teeth started chattering again, my goose pimples pimpling again, my fingers became numb and red and I went downstairs shivering like a maple leaf in a North Dakota blizzard.

When imagination pictured a fire in the stove below and the heat from the pipe above, I was very comfortable. When the cold facts faced me, imagination took wings and fled and reality being no longer overcome by fancy, I saw things as they were in cold facts—in physical reality.



The important thing, however, is to get the real facts in mental reality. We can virtually imagine a world of reality or a world of fancy. The man who uses fancy and builds the structure of his career and happiness with the bricks and mortar of constructive and healthful imagination, is the man who may be able to live above his environment, oblivious to the discouraging and unhappy conditions around him, irrespective of social standing, misfortunes, and conditions in a world made real to him by imagination.

The chamber of imagery may be so filled by the happy thoughts of success, health, and happiness that the material reality of lack, limitation, sickness, poverty, and failure is only the discarded human cocoon on the material plane from which you have evolved and are evolving to a permanent world of success, health, and happiness made possible by imagination—the weaver of man's destiny.

Coue says imagination is the only way mind heals. Coue is only partly right as those who follow the various methods of healing which we have presented in this book and others in the series can prove. But the fact remains that the condition of the mind has as much to do in making

and keeping one well as in making and keeping one successful and happy.

It is the purpose of this volume to adduce enough evidence from great medical and scientific men, as well as from the author's own experience, to assure the reader that there is more power in the mind to heal the body and keep it well than there is in drugs and poison.

Frank F. Moore, in "A Journalist's Note Book," tells the following amusing and significant story of the influence of imagination upon health. "A young civil servant in India, feeling fagged from the excessive heat and from long hours of work, consulted the best doctor within reach. The doctor looked him over, sounded his heart and lungs, and then said gravely, 'I will write you to-morrow.' The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. 'Of course, you may live for weeks,' the letter said, 'but you had best not leave important matters undecided.' Naturally, the young official was dismayed by so dark a prognosis—nothing less than a death warrant. Within twenty-four hours he was having difficulty with his respiration, and was

seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never rise from it. During the night he became so much worse that his servant sent for the doctor. 'What on earth have you been doing to yourself?' demanded the doctor. 'There were no indications of this sort when I saw you yesterday?' 'It is my heart, I suppose,' weakly answered the patient. 'Your heart!' repeated the doctor. 'Your heart was all right yesterday.' 'My lungs, then.' 'What is the matter with you, man? You don't seem to have been drinking?' 'Your letter,' gasped the patient. 'You said I had only a few weeks to live.' 'Are you crazy?' said the doctor. 'I wrote you to take a few weeks' vacation in the hills, and you would be all right.' For reply the patient drew the letter from under the bedclothes and gave it to the doctor. 'Heavens!' cried that gentleman as he glanced at it, 'This was meant for another man! My assistant has mixed up the letters.' The young man at once sat up in bed and made a rapid recovery. And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was in fair health."



## Mind Healing

An extract from editorial in the London *Lancet* of June, 1885, by Buchanan, Prof. of Surgery, Glasgow University, says:

There can be no question that faith-healing is a fact. The brain is not simply the organ of the mind; it is also the chief centre or series of centres of the nervous system, by which the whole body is energized, and its component parts, with their several functions, are governed and regulated.

Who says that the Scotch are not up and a-coming? Even a Ku Kluxer can O. K. in the open this medical endorsement without his Ku Klux garb.

## Deaf

In one of my classes three doctors told of three people who heard, although one person suffered from punctured ear drums, another person had no ear drums at all, and the ear drums of the third person had been destroyed. Those people were actually able to hear sounds as though the ear drums and auditory nerves were normal. I wonder if that brought to your mind Beethoven, who was stone deaf and yet heard wonderful harmonies and wrote music that no other composer ever surpassed. Beethoven in his brain—in his

mind—actually heard more harmony than ninety-nine hundredths of human beings who have normal ear drums.

Wise is the man who does not shake his head, wag his tongue or beat the air “ag’in” mental science. All is mind. It is all a matter of how that mind is educated, how we are using it, how it is developed. The ordinary human has not developed one-tenth of his senses. We have not even reached the border line of mental science. We are out in the wilderness groping our way to a better understanding of the power of mind. The advanced thinkers, who are beginning to realize the efficacy of mind power, look up through the trees in our mental wilderness and get a glimpse of the ray of intellectual understanding from the sky of mental science above. The sun of the power of mind has not yet fully risen upon the horizon of intellectuality. Just a few beams of light are puncturing the dense forests of man’s mentality, but go on, brave soul, go on! You who believe in this are trail blazers. You are cutting the way in the forests of mental darkness, you are blazing a path for posterity to follow in your steps, you are leading mankind into the open wind-swept prairies of mental science. Do the best you can. Plod on.

Continue to blaze the trail, and your children will rise up and call you "blessed."

The inter-relation of the mind and body, while comparatively a new study, has been very seriously considered by many leading physicians and medical authorities for the last hundred years, until today I believe every up-to-the-minute physician recognizes that in sickness and health, the mind has as much to do in effecting a cure as the body.

This, of course, has long been the burden of the gospel of applied psychology. While psychology treats primarily of the action of the mind and physiology of the bodily organisms and functions, yet the two are so closely related that physiologists and psychologists ought to be extremely friendly. Of the two, however, i. e. mind and body, there is no doubt that mind is the more important. Therefore, it is the mind that we are primarily interested in, but every individual mind resides within, or at least expresses itself through the body. Hence, upon the preservation of that body and the proper functioning thereof, depend our health, our comfort and our lives.

It is the purpose of the author in this section of the *Power of the Mind Over the Body*, to ad-

duce enough authority from the scientific world outside his own profession, to make it self-evident that the mind has power over the body to heal.

In this regard, Alfred T. Schofield, M. D., in the *Unconscious Mind*, says :

### **Sensations Psychical Not Physical**

In entering upon this interesting and important subject, let us clear the ground by emphasizing the sufficiently obvious fact that the special, and indeed all, sensations are psychical, and not physical. The apparatus is physical, but sight, hearing, smell, taste, touch and common sensation are functions of the mind, not of the body; while the media which appropriately convey to the brain the various vibrations which the mind recognizes under these names, are all physical and material.

While Henry Wood in *Ideal Suggestions Through Mental Photography* comments as follows :

Turning to therapeutic systems, mental causation is in substantial harmony with the highest and best thought of the seers and philosophers, from Plato down to the present time. It is only medical science, as it has gradually degenerated into a great drug prescription system, that seeks for primary causation in the inert clay of the body.

### **Inter-relation of Mind and Body**

Still another great authority has this to say in regard to the inter-relation of mind and body :



To say that the mind controls the body presupposes that mind and body are distinct entities, the one belonging to a spiritual world, the other to a world of matter.

That the mind is master of the body is a settled principle of science. But we realize that its acceptance may require you to lay aside some preconceived prejudices. You may be one of those who believe that the mind is nothing more nor less than brain activity. You may believe that the body is all there is to man and that mind-action is merely one of its functions.

If so, we want you nevertheless to realize that, while as a matter of philosophic speculation you retain these opinions, you may at the same time for practical purposes regard the mind as an independent causal agency and believe that it can and does control and determine and *cause* any and every kind of bodily activity. We want you to do this because this conclusion is at the basis of a practical system of mental efficiency and because, as we shall at once show you, it is capable of proof by the established methods of physical science.

### **Mental, Not Physical**

In a great bowl shaped motordrome, in Newark, N. J., was held a bicycle race. The frenzied crowd was wildly cheering. Thousands upon thousands were watching with bated breath the riders whirling by at the blinding speed of ninety-two miles an hour, when the motorcycle of one of the contestants went wrong. It sped up the 28-foot in-

cline like lightning, then hurled its rider over the rim to instant death. The motorcycle plowed into a deep-set iron pillar. Then this twisted chugging engine of death rebounded from the post and rolled over and over down the saucer to the lower level of the track.

Just a little way behind the first racer flashed the second contestant, blind to everything except the frenzied speed that he could get out of his machine, knowing nothing of the tragedy just enacted, he came tearing along. The screams and yells of warning from the crowd went unheeded. The mind of the rider was closed to all sensations but one. The terrified throng saw the coming of a second tragedy. The screams of warning from the crowd turned into low moaning, into an involuntary but impotent prayer for the mercy that could not come. The second motorcycle shot with a speed surpassing that of an express train into the wreck of the first machine, then leaped into the air. The body of its rider was hurled fifty feet over the handle bars and fell at the bottom of the track a mass of human wreckage, limp, unconscious. Within two hours, he was dead.

A dreadful spectacle of death such as this gives food for thought to the careful student of the

mind. The mass of human beings in the grandstand were filled with confusion, cries of fright and panic, sobs, hysteria and screams arose. Many women fainted. Many were afflicted with nausea. With others the muscles of speech contracted convulsively. Hearts stopped beating. Knees gave way. What caused this? Had the whirling engine of destruction struck these people? No! Observe that all of these emotions were wholly and purely the effects of mind—reacting to sensations—of sight and sound.

The various emotional conditions were aroused without any conscious effort on the part of the onlookers. Their knees gave way, their muscles contracted, speech was lost, nausea ensued, fainting followed—all without the conscious mind of the individuals being cognizant of what took place.

So you will find that not only is your body constantly doing things because your mind wills that it should, but also is incessantly doing things for the simple reason that they are expressions of a passing thought.

One of the most demonstrable principles of human consciousness is that every idea tends to express itself in some form of bodily activity.

A newspaper in Chicago published the following: "Not poisoned, but dead because she thought she was poisoned," was the singular verdict pronounced by Coroner's Physician Springer today, after performing an autopsy on the body of Virginia Jackson, an aged negro woman and former slave. "This old lady thought she had been poisoned," said Dr. Springer, "and it affected her heart to such an extent that it killed her."

There is a well authenticated case of a butcher, who, while trying to hang up a heavy piece of meat, slipped and was himself caught by the arm upon the hook. When he was taken to a surgeon, the butcher said he was suffering so much that he could not endure the removal of his coat; the sleeve must be cut off. When this was done, it was found that the hook had passed through his clothing close to the skin, but had not even scratched it.



## Mind Affects the Body

And Professor James, the greatest of great psychologists, has said:

The fact is that there is no sort of consciousness whatever, be it sensation, feeling or idea, which does not directly and of itself tend to discharge into some motor effect. The motor effect need not always be an outer stroke of behavior. It may be only an alteration of the heartbeats or breathing, or a modification in the distribution of the blood, such as blushing or turning pale; or what not. But in any case, it is there in some shape when any consciousness is there; and a belief as fundamental as any in modern psychology, is the belief at last attained, that conscious processes of any sort, conscious processes merely as such, must pass over into motion, open or concealed.

Sir B. W. Richardson, M. D., says:

Eruptions of the skin frequently follow excessive mental strain. In all these, as well as in cancer, epilepsy and mania, the cause is frequently partly or wholly mental. It is remarkable how little the question of the origin of physical disease from mental influences has been studied.

Bain has also said:

There have occurred many instances of death, or mental derangement, from a shock of grief, pain, or calamity; this is in accordance with the general law.

Speaking of the effect of the mind upon the body, the great Darwin remarks:

In protracted grief the circulation becomes languid; the face pale; the muscles flaccid; the eyelids droop; the head hangs on the contracted chest; the lips, cheeks and lower jaw all sink downward from their own weight. The whole expression of a man in good spirits is exactly opposite of the one suffering from sorrow.

### Mind and Features

In *The Force of Mind*, Alfred T. Schofield, M. D.,\* voices the same belief:

The general appearance of a man is largely a physical expression of his mind, and his character is more or less legibly stamped upon the body. The state of the mind unconsciously alters the poise of the head, of the shoulders, arms and legs, and trunk. A short time of trouble may make a man look many years older than before it commenced. The eye will lose its brightness, the face will become withered, the brow wrinkled, and the skin harsh.

With regard to sensation generally, Hack Tuke asserts that there is no sensation—general or special—excited by agents acting upon the body from without, which cannot also be excited from within by emotional states affecting the sensory centres.

We must remember that though the usual exciting causes of sight, sound, or common sensation are thought to be unusual, they are not so; and in their absence sight, sound, and sensations may all be consciously experienced. Common and special sensations may indubitably be aroused by

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\*The quotations in this volume from *The Force of Mind* by Alfred T. Schofield, is given by permission of Funk & Wagnalls Co., Publishers, New York.

abnormal physical means as well as by purely mental agencies. Pressure on the nerves from a tumor or a blow will illustrate the former case and vivid ideas the latter.

While Olston puts it thus :

If the general law of the body be that of cheer, hope, joy, love and desire for health and happiness give growth to tissue, strong and normal action to the organs of the body, and thereby health in general; while fear, melancholy, malice, hatred, dejection, loss of confidence and all other morbid states of mind tend to the lassitude of the functions and the depletion of the organs—I feel that too much enthusiasm cannot be raised in the reader's mind upon these all-important facts.

### A Power Within Each One

This new field of mind is revealing an intricate and intimate relation between itself and every part of the body. It has shown science that within man are intelligent powers which physiology and psychology heretofore have not recognized.

This new discovery of the power within each individual has taught man to make the organs of the body *serve him* instead of dominating him. So every part of the physical being is made subject to the person who understands the power of the mind.

Flammarion has well said:

An idea, an impression, a mental commotion, while entirely internal, can produce in another direction physiological effects more or less intense, and is even capable of

causing death. Examples are not wanting of persons dying suddenly in consequence of emotion. The power which imagination is capable of exercising over life has long been established. The experiment performed in the last century of a man condemned to death, who was made the subject of a study by medical men, is well known. The subject of the experiment was fastened securely to a table with strong straps, his eyes were bandaged, and he was then told that he was to bleed from the neck until every drop of his blood had been drained. After this an insignificant puncture was made in his skin with the point of a needle, and a syphon arranged near his head in such a manner as to allow a stream of water to flow over his neck and fall with a slight sound to a basin placed on the floor. At the end of six minutes the condemned man, believing that he had lost at least seven or eight quarts of blood, died in terror.

### Suggestion and the Body

In "Suggestion and Auto Suggestion," Bandoine has made the following statement:

Violent emotion appears to heighten the force of suggestions of any kind. Intense fear may thus have two very different results, the divergence depending on the nature of the idea present in the mind. Fear may glue the feet to the ground. A motor dashes round the corner when you are walking in the middle of the road; you are afraid you will not be able to get out of the way in time, and consequently you cannot move a step. On the other hand, fear may restore the use of his legs to a paralytic. In 1915, in one of the air-raids on Paris, a paralyzed woman living on



the fifth story found herself in the porter's lodge on the ground floor, without knowing how she got there; a bomb had exploded close at hand, and she had fled downstairs in a moment; the idea of flight at all hazards had seized her mind, and under the influence of the violent emotion this idea had been transformed into action.\*

To this series of examples, we might add those of "suggestion which kills." A nun, whose case was noted by Coué, was confined to bed by illness during the winter. She heard or imagined she heard her doctor murmur, "she won't outlive April." This idea became fixed in her mind. Nevertheless, for the time being she got better, left her bed, and seemed quite strong again. But to every visitor she said, shaking her head, that she felt sure she would die in April. On April 1st her appetite disappeared as if by magic. A few days later she took to her bed once more, and died shortly before the end of the month.

Tolstoi, in his later years, declared that the number 7 was fatal to him. In November 7, 1905, in his Readings for Every Day of the Year, he gives a number of thoughts on death. On November 7, 1910 (O. S.), he died after a few days' illness, although his condition "had not seemed grave."

Recall, further, the case of the man sentenced to death, who was told he was to perish as the victim of a scientific

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\*"In elucidation of this example, it is necessary to point out that in man, as in the lower animals, fear shows itself in two very different forms. In some cases fear stimulates to flight; in other cases fear stimulates to concealment and immobility. Thus there are two distinct types of fear, and English authors accordingly speak of the instinct for flight, and the instinct for concealment. It would be an error to assert that any kind of emotion can intensify any kind of suggestion."

experiment. A harmless prick was made in each of his limbs; a tap was turned on in the room and he was told the water running was his blood flowing from the wounds; believing this, he died.

It is well known that there is no disease of the human body that may not be created, or simulated, by the power of mind when stimulated by suggestion.

### **All in His Mind**

Gillet, in *L'auto-suggestion*, Bulletin Ecole de Nancy, 1913, tells of a man in a closely ventilated room who felt that he just must have fresh air. . . .

Greatly distressed for breath, he got out of bed and hunted for the matches. He had a craving for fresh air, but he could not find the window. "Confound these third-rate hotels, where one gropes vainly in the dark!" He is suffocating, and he clamors for air. Feeling about, he at length finds a pane of glass. "Damn it all, where's the window bolt? . . . Never mind, this will do!" and he breaks the pane. The fragments fall to the floor. Now he can breathe; again and again he fills his chest with the fresh air; the throbbing at his temples passes and he goes back to bed. "Saved!" . . . Next morning one of the items in his bill was, "Broken clockcase, fr. 4.35."

In the "*Lancet*" for January, 1880, we read that a gentleman (fifty-six) thought he had swallowed his false teeth. He felt them in the pharynx. There was a hard swelling behind the larynx, and a surgeon was telegraphed

for. The symptoms were most distressing and real, until the missing teeth were found in a drawer.

Spitzka gives a number of cases suffering from agonizing hydrophobia, which recovered on hearing the dogs that had bitten them were not mad.

### **Contagion and Mind**

Also as to infectious disease, the mind is a potent factor. A doctor owes his immunity to this fact far more than to any care he takes, and so do nurses. The surest way to be attacked with an infectious disease is to be afraid of it. Fear and the thought of sickness are of themselves sufficient to cause the same.

So we are coming more and more to agree with the great John Hunter, a noted surgeon and a most scientific and practical-minded man, who once said: "As one state of mind is capable of producing disease, so another state of mind effects a cure."

### **Mind Vs. Medicine**

Dr. Selwyn A. Russell, of Poughkeepsie, N. Y., in an article on "The Scientific Basis of Mind Cure," in *American Medicine*, March 12, 1904, says:

While we are not yet able to get on without medicines, which seems still to have limited use, the more study we give to the origin of disease the more potent and far-reaching seem mental influences. The mind is the first fact and must lead; the body is secondary and must follow. But with a sound body, perfectly obedient to the laws of nature and subject to a mind free and independent, one might naturally expect perfection in health, which means, of course, the absence of disease, and were it not for disease there would be no need of medicines.

“The Lancet” records a case of Dr. Barkas of a woman (fifty-eight) with supposed disease of every organ, with pains everywhere, who tried every method of cure, but was at last experimentally cured by mental therapeutics pure and simple. Assured that death would result from her state, and that a certain medicine would infallibly cure her, provided it was administered by an experienced nurse, one tablespoonful of pure distilled water was given her at 7, 12, 5 and 10 o’clock, to the second with scrupulous care; and in less than three weeks all pain ceased, all diseases were cured, and remained so. This is a valuable experiment as excluding every material remedy whatever, and proving that it is the mental factor alone that cures; however, it may be generally associated with material remedies.

Dr. Sweetzer tells us of a lady, who, feeling a



living frog fall into her bosom from the clutches of a bird, was seized with such profuse haemoptysis that she lived only a few minutes.

## **We Are What We Think We Are**

Again quoting Dr. Schofield\* we find that:

Vomiting is not only excited by injuries to the brain, apart from disorders of the stomach, but by the mind alone. A house surgeon of Dr. Durand gave one hundred patients colored water, and told them it was a strong emetic given in mistake. Eighty of them were violently sick in consequence.

In connection with the action of the mind on the digestive canal, I will give a striking instance of its power in producing a disease, so incredible on the face of it, that it is well to say that I will personally vouch for every detail. Early in 1897 a woman was admitted to a London hospital with fæcal vomiting. Her abdomen was covered with the scars of various laparotomies made in order to find out the cause. The whole of the abdominal contents had already been carefully examined, but, as the vomiting persisted, a fresh opening was made once more and the colon specially overhauled. All the viscera were healthy; nevertheless the fæcal vomiting was genuine. Most careful experiments conducted by the surgeon and house-surgeon yielded almost incredible results. Two ounces of castor oil introduced into the rectum were vomited with fæcal matter in from ten to fifteen minutes. Half a pint of water stained with methyl blue, introduced into the rectum was vomited in the same time, and so on. The cause of this marvelous reversed peristalsis was purely mental, and the patient was eventually relieved by wholly mental discipline and therapeutics, and was discharged cured. Although this

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\*The "Force of Mind," p. 85.

confessedly is a case of functional disease, it nevertheless remains one of the most remarkable instances of the power of the unconscious mind over the body. To some, perhaps, this seems too much to assume. But let us see if any alternative theory is possible. The abdomen had been repeatedly opened in the belief that the cause was physical and material, but without result. Moreover, the cure was effected without the removal of any physical irritant or other agent. The cause was therefore mental.

Apart from disease, the mind naturally affects the renal secretion. Eleven parts of urine are secreted in repose, compared with thirteen when the brain is active (allowing for other disturbing factors). The amount of urea is also augmented.

Dr. Clifford Allbutt says it is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety.

Incontinence and retention are both produced by the mind apart from physical causes, and are also often aggravated by it where these are present.

It is an interesting fact, though it proves nothing, that from sympathy, after the death of Napoleon III, four persons consulted Sir James Paget for stone in the bladder who had no physical sign of it, though they described the symptoms.

## Cancer

Dr. Murchison says:

I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health

to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences.

Dr. Snow ("Lancet," 1880) even asserts his conviction that "the *vast majority* of cases of cancer, especially of breast and uterine cancer, are due to mental anxiety."

### Cholera

With regard to cholera, Sir W. Stokes says: "The first sight of cholera patients gives rise to symptoms of cholera afterwards.

### Fever

Sir S. Baker, the explorer of the Nile, says that "any severe grief or anger is almost certain to be succeeded by fever in certain parts of Africa."

### Paralysis

"In the general paralysis of the insane (apart from syphilis)," according to Dr. Mickle, endorsed by Dr. Blandford, "mental strain and overstrain are the great pathological factors."

### Scurvy

Scurvy is often stopped by naval engagements, and the British Fleet is remarkably healthy after victories; while Professor Rolleston points out that after defeat an army "readily succumbs to dysentery, scurvy, malarial fever, and other diseases, that have comparatively little effect in opposite circumstances."

### Uterine Diseases—Fibroids— Premature Labor

Turning to uterine diseases, we may couple the action of the mind with the growth of fibroids, with abortion and premature labor, with conception and its products, both in their mental and physical characters. Dr. Clouston observes:\*

Nothing is more common than for the menstrual discharge to be diminished, arrested, or increased by mental and nervous influences. Any practitioner of physic who treats menstrual disturbances without reference to the patient's mental and general brain condition will certainly not succeed fully in his efforts. The whole subject of the function of reproduction and sex is quite as much mental as bodily. It relates as much to the brain cortex and the mind as to the organs of sex and generation. A man who treats spermatorrhœa, masturbation, impotence, hysteria, and the allied affections without taking into account the affective and inhibitory state of his patient, and without using moral and mental means as well as physical agencies, is certainly acting on unphysiological lines.

I cannot help adverting here to what I consider the rash and unjustifiable way the operations of castration and removing ovaries and appendages were recently looked at, without any reference to their mental effects on the subjects of them. We know that there are two primary instincts in all the higher animal kingdom—to live and to reproduce. No philosophic-minded gynæcologist can

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\*Dr. Clouston, *British Medical Journal*, January 18, 1896.



look lightly on the deliberate extinction, by surgical means, of the essential organs of reproduction. Profound mental changes commonly follow after this in young subjects. The difference between the mental qualities of an ox and a bull should be sufficiently evident even to the most surgical-minded gynæcologist. Yet I have seen the operation recommended with as little consideration of mental consequences as the opening of a window. Depend upon it, it may be almost as great a crime to castrate as to kill.

These instances are taken from Dr. Tuke's famous book:

### Fits

In May, 1873, a stockbroker in Paris fell down in an apoplectic fit, and soon died on hearing that his valet had been found shot through the head.

In the "Lancet," 1867, is the case of a woman forty-three years old who died in a fit from finding her daughter, whom she supposed to have been killed in an accident, come home unexpectedly.

### Death

A woman, having nursed her sister during a long illness until her death, did not then give way to grief, but appeared perfectly unmoved. A fortnight after she was found dead in her bed, but there was no *post-mortem* cause found, except the depressing influence of pent-up grief through the nervous system.

A laundress coming home along a lonely road from a solitary walk looked ill and excited; she said that a man had jumped out of a cemetery as she passed. She died at the supper table. The *post-mortem* examination showed all the organs healthy except the heart, and the verdict was "Death from syncope due to shock."

Dr. Walsh says: "A man came to insure his life in full vigor and was rejected, and told he had a diseased heart. He became melancholic and died the week after."

Signor Laura, in reporting on a station master who had died suddenly after hearing that his station had been robbed, points out that "sudden mental emotion may cause death in persons of robust health in a very remarkable way."

## Tomatoes Are Poison?

Albert B. Olston tells of a friend, by name Max McCann, who told him of a case related to him by his mother. She was living at the time in Ohio. In her garden she had a few tomato vines growing. She had them as a curiosity and for show. They were thought to be deadly poison. At the time the tomatoes were ripe.

Her sister, a young lady of twenty, was there from the East visiting. One afternoon she went alone into the garden. She had never seen tomatoes before, and did not know what they were. She picked one and was eating it when her sister saw her. She screamed to her that those were poison. The young lady had eaten half of a large one. The sister's cry brought the neighbors. A doctor was sent for. The idea of poison was fixed in the minds of all present. They used all the means at hand, but without avail. She died in agony in a short time.

## Surgery and Mind

Hudson in the "Law of Mental Medicine,"\* also touches upon surgery in this regard:

I know that I shall be trespassing upon the domain of a popular surgical fad when I venture to instance *appendi-*

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\*The Law of Mental Medicine, by Thomson Jay Hudson.  
McClurg & Co., Publishers.

*citis* as a possible example of a disease caused by "expectant attention" or suggestion. Certain it is that in the good old days, before it was generally known that man had such a thing as a vermiform appendix concealed about his person, cases of appendicitis were very rare; and when one did come to light it was invariably said to be due to the presence of some foreign substance—generally a seed of some fruit that the patient had eaten. But since it was discovered that the vermiform appendix can be removed for a few hundred dollars without necessarily killing the patient out of hand, the people have been educated in respect to that mysterious portion of their anatomy; and cases of appendicitis have multiplied proportionately, so that now it must be a very ignorant man (or a very poor one) who cannot manage to have at least one case of appendicitis; and no surgeon can properly be considered up to date who has been unable to capture at least half-a-dozen vermiform appendices.

I am not unmindful that surgeons are provided with a very plausible explanation of this phenomenal increase of cases of appendicitis within the last quarter of a century. They explain it on the ground that there are really no more cases of appendicitis now than formerly, in proportion to the population, but that, owing to ignorance, the doctors formerly attributed such cases to other causes, such as peritonitis, and thus sacrificed many lives that might have been saved by an operation had the seat of the disease been recognized.

Candor compels the admission that there may be much truth in the explanation. But it certainly does not account for all the increase, nor does it explain certain salient

peculiarities of modern appendicitis. For instance, formerly that disease was always attributed to the presence of some irritant foreign substance in the mouth of the appendix; now, in more than half of the cases, no foreign substance is found. But, in all reported cases, serious inflammation was found to exist—enough, at least, to confirm the doctor's diagnosis and justify the operation. What the unreported cases reveal there is no means of knowing.

One of the salient peculiarities of the modern variety of appendicitis is that it prevails most among the educated, refined and well to do. It seems to avoid carefully the homes of poverty and ignorance. I have no statistics to verify this statement, and it may be all wrong. But it is popularly believed to be true that "appendicitis is the rich man's disease." I certainly have never known of a case that contradicts that belief.

But it would be grossly unjust to the medical profession to accept the popular explanation of the fact, which is, of course, that the doctor's diagnosis is governed by the ability of the patient to pay for an operation. This is not only palpably unjust, but it is unnecessary. In fact, if there was no other explanation, I should doubt the fact, "for they are all honorable men." To those who have followed what has been said in regard to the potency of suggestion, it will be apparent that the prevalence of the disease among the educated classes is just what one might expect, for the following reasons:

In the first place, it is only the educated classes who know much about the disease, and it requires some knowledge of anatomy to locate definitely the vermiform appen-



dix. The essential conditions necessary to enable one to concentrate his mind upon that appendage are, therefore, present with the well informed and entirely absent in the minds of the ignorant. That is to say, one must know where to expect pain before he can induce it by "expectant attention." The ignorant, however, are not always immune, provided they think they know where to look for untoward symptoms, and are cursed with a morbid suggestibility. For instance, I knew one of that class who once became excited on the subject of appendicitis, and proceeded to inquire of a friend just where the vermiform appendix might be found. His friend, knowing his proneness to experience the symptoms of every disease he happened to read about, purposely misinformed him by giving him to understand that it was located on the left side of the lower abdomen. As usual, he began to watch for symptoms; and, as usual, he was soon rewarded by feeling a decided uneasiness in the locality named. In less than a week he felt compelled to appeal to a specialist for relief—which was instantly afforded, both as to his mind and his body, by being informed that he had selected the wrong locality for a good case of appendicitis. Nevertheless, it required the application of hot fomentations to relieve the inflammation that had actually been induced in the suggested location. It is needless to say that if he had been correctly informed by his friend, the surgeon would not have been defrauded of a genuine case.

Again, appendicitis is such a formidable proposition, so distressing while it lasts, and its cure fraught with such danger to life, that it naturally excites the utmost dread in the minds of those who are familiar with the current

literature on the subject. It would, therefore, constitute an exception to all known diseases if it failed to be attended with the usual results due to morbid suggestibility. The class thus afflicted, after reading up on the subject, begin by being very careful not to swallow any more fruit seeds; and if one accidentally slips down, they immediately begin to concentrate their minds upon their insides. The slightest symptom of uneasiness in the proper locality is magnified a thousand fold, vigilance is redoubled and intensified, and the consequent pain and inflammation is induced. The result is an operation, revealing a case of appendicitis minus a tangible cause. The expected seed, or other irritant, is not in evidence.

Another exciting cause of morbid suggestibility on this subject is the mystery with which science—or the want of it—has invested the vermiform appendix. Scientists tell us that it is the vestigial remains of some organ that is no longer useful, whatever it may have been to our remote ancestors. This may be true; but the idea seems analogous to other assertions of science which are obviously made to conceal ignorance. Thus, scientists are prone to deny the existence of all occult things that they can not explain, as in psychic phenomena. But the vermiform appendix is a tangible reality, the existence of which cannot be denied; and inasmuch as they are ignorant of its uses, they declare it to be useless. In other words, according to the theory of science, nature made a mistake in creating it—a mistake all of the more flagrant and inexcusable in that this “functionless organ” (Gray) was placed, not where it would do the most good, but where it is a constant menace to life.

If nature were in the habit of making mechanical mistakes in the construction of vital organs, the *appendix veriformis* might be charged up to that source; but, as no other organ has been found to be functionless, it must be presumed that God is wiser than man—wiser, if possible, than the scientists who can find no other than professional uses for the vermiform appendix—and that in the fullness of time that organ will be able to find a valid excuse for existing. In the meantime it will continue to be constantly enhancing in value as a source of revenue for surgeons, so long, at least, as the public remains in ignorance of the potency of suggestions adverse to health.

It is obvious that the remarks made in regard to cholera and appendicitis apply with equal force and pertinency to hundreds of other prevailing diseases, as well as to those diseases of the digestive organs mentioned in preceding chapters. The lesson is obvious, and it applies to all alike. It is that—

*Any disease that can be induced by suggestion can be avoided either by a counter suggestion or by ignoring the adverse suggestion.*

### **Liniment—Rheumatism—Mind**

Dr. Charles F. Winbigler in "Suggestion"\* tells how John St. John Long prepared a "wonderful liniment" for rheumatism. Many remarkable cures were made. The reputation of this liniment spread far and wide. The British Government bought the recipe for a large amount of money and intended to give it to the public, so that the chronic rheumatic sufferers might be cured. It was sub-

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\*The American Library Association Publishers, New York City.

sequently analyzed and found to be turpentine and the white of an egg. The power was gone. The liniment's efficacy had evaporated. This would be true also of many medicines, and many prescriptions of doctors, if the real ingredients were known. Hence, Latin prescriptions are used, and the elements of the mental life are permitted to do the curing, whilst the medicine gets the credit. The pure food law, in its application to medicines, will diminish their sales and efficacy many per cent. Is it any wonder that the quacks and fakirs who have been playing on the credulity of many people are raising a great protest against this law? For instance, we know of a quack preparation, that has centers of distribution in many large cities, for which a large price is charged, a remedy for women exclusively. It consists of a species of massage and exercise and some ointments. If the massage and exercise were taken, without the use of the drugs, the virtue would be segregated from the business and the effects would be just as beneficial. It has been an awful blow to the fakirs to have to put on their quack preparations the names of the ingredients. The truth of the matter is that the passive condition of mind and the expectant results, which are mental conditions, produce a large number of cures. This passive condition is very necessary to get the best results from suggestion in the hands of the practitioner.

## There Is a Mental Element in Disease

That it is necessary to understand the mental element in disease Dr. Clouston may be quoted as follows:

The nervous and mental element in disease is a universal and constant fact, but it prevails in different cases to a different extent. I could have related remarkable cases to you from my own experience, and out of the books, of functional disease being brought on and being cured by mental impressions only, of functions being suspended and altered from the same cause—nay, of actual organic lesions being directly caused and cured by mental impressions; as when blisters are caused by suggestion during hypnotic conditions. Constipation has been cured by doses of medicine containing no laxative, but with dogmatic assurances that a stool will follow in an hour. Warts have been ‘charmed’ away; scurvy among sailors has been cured by the prospect of a naval fight; gouty swellings have disappeared when “Mad dog” or “Fire” was cried out suddenly to the sufferers.

## Psychologists and Doctors Agree

So we see that on every hand we can marshal the medical authorities to corroborate the psychologists’ contention that the mind does have power over the body.

Dr. William Sadler, the famous physician, author and lecturer, says:



There is little doubt that nine-tenths of all the ordinary diseases of the body originate in the mind, and it is worry that produces the soil from which these infant diseases spring. The seeds of mental disease and physical affliction may fall upon us thick and fast, but if they fail to find the soil of worry and depression in which to develop and grow, we are not likely to be seriously affected by their presence.

A lady saw a heavy dish fall on her child's hand, cutting off three of the fingers. She felt great pain in her hand, and on examination the corresponding three were swollen and inflamed. In twenty-four hours incisions were made and pus evacuated.\*

Dr. Diaz, in the "Medical and Surgical Journal," had a lady patient whose lips and mouth were suddenly enormously swollen from seeing a young child pass a sharp knife between its lips.

Again Dr. Clouston, he says:

It seems, indeed, as if certain persons who are predisposed to special diseases have, as their great protective and prophylactic against them, a sound and well-working mind and brain cortex. When well in mind, they are sound in body. When disturbed in mind, they fall victims to their diathesis. I have no doubt myself that this is the strongest of all the forces from within that preserve health and protect from disease.

The following story was told to me by a veteran:

During the Civil War a husky young soldier fell sick—so sick that he kept his tent, complaining and suffering

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\*De Fleury, *Medicine and Mind*, p. 9.

until some of his comrades became tired of his "belly-aching."

The corporal, although he had no authority to do so, spoke to a couple of his comrades: "I believe we can end this sickness; if not, we'll make a desperate attempt." So the three comrades went to the tent of the sick man and told him if he was going to be sick that they would have to take him to the hospital. Instantly he protested, but the boys insisted that he was so sick he could no longer remain there so they brought a stretcher to remove him to the hospital. Their plan was to carry him a block or two and dump him into a puddle of water to see what effect this would have upon his complaining.

He refused to go when the boys laid hands upon him to take him by force, and fought so strenuously that his three comrades could not hold him. Realizing the situation, they said, "Well, a fellow who is as strong as you are doesn't have to go to a hospital, anyhow."

The soldier was never sick again. The next morning he was up, answered roll call, went about the daily duties of a soldier as normally as though he had never had a siege of "sickness."

The stretcher-mud-puddle changed the current of his thinking and, presto, he was well!

### **Why We Have Been on the Wrong Track**

The reason why our thoughts are not always in the safety notch has well been expressed in *Ideal Suggestion through Mental Photography*,\* by Henry Wood:

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\*Lathrop, Lee & Shepherd, Publishers, Boston, Mass.

Thought is not *now* under perfect control because of past bad thinking habits. While to some extent thought-pictures unbidden, and even unwelcome, may thrust themselves before the mind's eye, we need not sit still and passively gaze upon them. If we have been drifting, we must grasp the helm, man the oars and drift no longer. If positive and wholesome occupants take up their abode in the mental chambers, those of unwholesome quality will vacate. Every cherished ideal adds a tinge of its own hue and quality. There is no more of the element of chance in the outcome than in the solution of a mathematical problem.

High, healthful, pure thinking can be encouraged, promoted and strengthened. Its current can be turned upon grand ideals until it forms a habit and wears a channel. By means of such discipline the mental horizon can be flooded with the sunshine of beauty, wholeness and harmony. To inaugurate pure and lofty thinking may at first seem difficult, even almost mechanical, but perseverance will at length render it easy, then pleasant, and finally delightful.

The soul's real world is that which it has built of its thoughts, mental states and imaginations. Our divine heritage of creative energy gives us the power to invoke and uprear a mental structure either symmetrical or deformed. If we *will*, we can turn our backs upon the lower and sensuous plane, and lift ourselves into the realm of the spiritual and Real, and there "gain a residence." The

assumption of states of expectancy and receptivity will attract spiritual sunshine, and it will flow in as naturally as air inclines to a vacuum.

We must refuse mental standing-room to discord, and by right thinking call into existence a wholesome and inspiring environment. Think no evil, and have eyes only for the good. Optimism is of God, and it stimulates and attracts its possessor along the upward road towards the ideal and the perfect. Pessimism creates and multiplies unwholesome conditions, and galvanizes them into apparent life.

Not only are thought-exercises, usually classed as sinful, to be displaced, but concepts of disorder, deformity and mortality should also be barred out. The mental photography of crime, evil and disease presented in bold headlines by the sensational press should receive a discriminating and righteous condemnation.

Psychological investigation has resulted in the discovery of the psychical life and its power over the body in recovering it from sickness and infirmity and in keeping one's self in good physical and mental condition. The day of belief in the healing power of drugs is past, since it is a well established fact that all cures are effected by the use of the vital energies of the body, and by directing them intelligently, the beneficial result is obtained.

### Some Strong Statements

Sir John Forbes, M. D., F. R. S., late physician to Queen Victoria, said:

Some patients get well with the aid of medicine; some without it and still more in spite of it.

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, said:

Every dose of medicine diminishes the patient's vitality.

Prof. Barker, of the New York Medical College, said:

The drugs that are administered for scarlet fever kill far more patients than the disease does.

John Mason Good, M. D., F. R. S., said:

The effects of medicine upon the human system, are, in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, famine and pestilence combined."

### Medicine and Psychology

Sir S. Wilks remarks:

The doctor soon finds that in treating his patient *the practice of medicine is not only one of physic but of psychology*; and that the effect of his drugs depends as much upon the constitution of the patient's mind as on that of his body.

Dr. Shoemaker, of Philadelphia, says:\*

Psycho-therapism plays a most important part in the

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\*Dr. Shoemaker, *Therapeutics*, p. 113.



ordinary every-day practice of medicine. The influence of the mind upon the bodily functions is so great that every experienced intelligent physician is glad to enlist so potent an auxiliary.

Well has Goethe said :

It is astonishing what power our mind has over our body. Let the mind therefore always be the master.

A book by Dr. Cathell on the reputation and success of a physician insists in nearly every one of 300 pages on the mental factor in the cures effected.

J. H. Sealy in 1837 writes :

I shall now consider the mind as a source of cure and as an agent equally potent and as frequently used for the removal of corporeal malady, as I have shown it to be active in its production.

## **Strengthen Mental Energy to Cure Disease**

Again Dr. Clouston says :

If mind and brain so powerfully affect the conditions of disease, one naturally turns to them in looking for means of cure. And beyond all question we can often get effectual help there. Half the diseases that kill, as I have already said, do so because there is not sufficient power in the organism to resist them. The physiological commonly passes into the pathological, because the nerve energy is below par. To check many diseased conditions we cannot employ better therapeutics than to stimulate the cortex and strengthen the mental energy. To this end the first thing a good doctor does is to inspire confidence

in his patient. What is this but a bit of psycho-therapeutics? And it is an all-important one in many cases. So to condition the patient that his brain and mind are kept up to the very highest mark attainable, to remove irritations (mental and nervous), and to distract attention from a lowering to a cheerful view of the whole situation, may make all the difference between life and death in many a case. Hope and a calm cheerfulness are often the best general aids to healthy metabolism. We know that a joyful emotion will at once fill the cortical capillaries. It is a true cerebral stimulant. Aided by medicinal cortical tonics and stimulants, like strychnine, quinine, the mineral acids, etc., mental stimulation is an undeniable adjuvant to the local treatment of disease, and is used largely by the most successful physicians."

## Lower Animals and Mind

We can see the great influence of the mind upon the bodily functions and facial lineaments, if we compare the faces and bodies of wild and domesticated animals. See the expression on the face of the great timber wolf of the North. At once you recognize that he has waged many a fierce and bloody battle you do not have to see the scars upon his body to tell you this. It is the expression of his countenance. His very look is bold and daring. Even the face of the coyote reveals traits of his strange character. You cannot mistake them. They are plainly written.

Now contrast with these the face of the Jersey cow. Look at her as she peacefully chews her cud—what a contented, sweet face—peace of mind is revealed there. Why the difference? Simply that her environment and the treatment given her have created a different frame of mind. Her mind and her thoughts have wrought the physical change. "That wonderful sculptor, nature, has molded the countenance with so true a chisel that the habitual frame of mind of the cow and her progenitors is there told in unmistakable eloquence."

For generation after generation she has been protected—housed from the blasts of the northern winds that chill, well groomed, petted, protected from the inclemency of the weather and fed without the necessity of any effort on her part to forage for existence.

She has not had to grow the bristling horn for protection. This horn which hundreds of years before had been grown by her forebears to protect them from the enemy that sought their death is so seldom used now that it has fallen into a state of partial atrophy.

### **Healing Is in the Body**

**Dr. J. M. Bruce says:**

We are compelled to acknowledge a power of natural recovery inherent in the body; and a similar statement has been made by the writers on the principle of medicine in all ages.

**Dr. John Hunter says:**

As the state of mind is capable of producing a disease another state of it may effect a cure.

**Sir Thomas G. Stewart has said:**

In heart disease, the most important element is rest. Second in importance is, perhaps the element of hope. Many cures have been wrought by Charcot, Bernheim, Moll, Forel, Tuckey, Bramwell and others. They did not teach heresy in order to effect these cures, but used scien-

tific principles, which have been discovered, and which are in perfect harmony with all that is true and real. They utilized the great principle of suggestion to cure disease, to change abnormal conditions, to modify mental processes, to bring relief to the afflicted and to the ailing.

Nearly all forms of psychic healing create a new mental atmosphere and condition in the patient. Fear is replaced by confidence, courage, fearlessness, hope, and the physical results follow.

### Illustrations

The power of mind over the body has well been illustrated by General Grant in his Memoirs :

The night before General Lee's surrender, General Grant was suffering so acutely from a headache that he could not sleep. It was a splitting headache and, no wonder, with the gallant Lee to contend with. He spent the night trying vainly to alleviate the pain ; bathing his feet in hot water and mustard and putting hot mustard plasters on his wrists and on the back part of his neck. When the officer bearing General Lee's letter reached him, he writes : "I was still suffering from the sick headache, but the instant I saw the contents of the note, I was cured."

It is related that when Benvenuto Celini was about to cast his famous statue of Perseus, now in the Loggia dei Lanzi at Florence, he was taken with a sudden fever and forced to go home to bed. In the midst of his suffering, one of his workmen rushed in to say : "O, Benvenuto, your statue is spoiled, and there is no hope whatever of saving it." Dressing hastily, he rushed to his furnace and found



his metal "caked." Ordering dry oak wood brought in, he fired the furnace fiercely, working in a rain that was falling, stirred the channels and saved his metal. He continues the story thus: "After all was over, I turned to a plate of salad on a bench there and ate with a hearty appetite, and drank together with the whole crew. Afterward I retired to my bed, healthy and happy, for it was now two hours before morning, and slept as sweetly as though I had never felt a touch of illness." His overpowering idea of saving his statue drove away the physical condition and left him well.

An Edinburgh physician records in his autobiography that some of the most remarkable cures in his life-long service were effected by bread pills.

In the *British Foreign Medical Review* is recorded a case by a naval surgeon, as follows:

A very intelligent officer had suffered for years from violent attacks of cramps in the stomach. These attacks came on frequently and subnitrate of bismuth had been used with good results, but, notwithstanding that the dose was increased to the largest extent that its poisonous qualities would justify, it lost its effect. He was then told that on the next week he would be put under the effect of a medicine which was generally believed to be almost infallible but which was rarely used because of its dangerous quality, but that notwithstanding these, it would be tried, provided he gave his consent. This he did willingly. Accordingly, on the first attack after this, a powder containing four grains was administered every seven minutes,

while the greatest anxiety was expressed (within the hearing of the patient) lest too much should be given. The fourth dose caused an entire cessation of pain. Half drachm doses of bismuth had never produced the same relief in three hours. Four times this remedy was used afterward with the same efficacious results. The curative powder was nothing but ship-biscuit, ground very fine. Such a special incident may be accounted for by the unusual stimulus of mental action under the thought of the strong drug being administered.

During the naval fight off Santiago, while the *Oregon* was pushing after the *Cristobal Colon*, under forced draught, the stokers were nearly overcome by their great labor and the tremendous heat of the hold. As yet she had not partaken in the fight. The chief engineer, noting the condition of his men, signaled up to Captain Clark, "Give them a gun." The gun was given—and exhaustion passed away in the excitement of the belief that the battle had begun.

### Keeping Young Also a Matter of Mind

Youth, charm, beauty is a matter of the mind. We never have a campaign without many people becoming ten to twenty years younger during the week or two of our campaign. Many become charming and beautiful overnight.

In Seattle there was a woman whose body for forty-two years had been racked with pain. The doctors had been unable to give her any relief. Before the healing class was over everyone in the great healing class of one hundred and fifty could recognize the instant change which had come into the woman's features. Any one who has been a sufferer for forty-two years would, of course, show the lines which Father Time had drawn upon his or her countenance.

Remove the pain and Father Time will have to have a merry chase to keep drawing lines that will stay there.

Pain, sorrow, grief, disappointment, belief in ill luck, fate, each or all would hustle up old Father Time, keep him running on high, drawing lines a little deeper on the countenance of youth.

Change your mind, get rid of ill-health, grief, sorrow, belief in misfortune, fate, ill-luck, and old Father Time's bus wagon will run out of gas, lose its spark, break a crankshaft and give out before he can make another crow's foot on the face of youth.

You are Youth! You are beauty! You are Charm! So was this woman in Seattle. Forty-

two years of pain had started "crow's feet" on the countenance of this most beautiful woman.

She was healed during the healing class. Overnight an instant change came. Her body free from pain, the mind was free to change her features. As she went down the street the next day her friends accosted her everywhere with such remarks as, "Why, my dear, you are beautiful," "What has come into your life?" "What a change has come over you," "You are charming," "Why, my dear, how beautiful; what has done it?"

What did it? Thought—her mind. She had been healed by mind which had been helped by some of our methods of healing. The same thing—mind—which heals the body, has the power to change the features.

Think right and keep young.

## STIGMATISTS

There is hardly a limit to the power of mind. It can kill as well as cure.

A nurse injected ten drops of a solution of common salt and water under the name of morphine. Thinking this was an opiate, the patient went sound asleep.

Suggestion can make one immune from or subject to infectious diseases. It can relieve or produce pain. It can produce subcutaneous hemorrhages, as in the case of the Stigmatists.

The Stigmatists were most devout of Roman Catholics. They often got what they asked for because they took the proper course to secure it—a continued focusing of the mind upon the thing desired. Their ambition was to emulate their Savior as nearly as possible in His living and sufferings. They thought they could best emulate His living by enduring His sufferings, and to be sure that they were living like Christ, they desired to have outward evidences to corroborate their internal wish.

If they were to be like Christ, they were willing to suffer as He. Desiring to show scars as evi-



dence of suffering, they set about thinking of His anguish on the cross. They mentally pictured His wounds in the hands and feet and side where He had been pierced. They believed that these marks would come. They meditated day and night, they concentrated, they visualized for these outward evidences of their communion with Christ. They really believed the marks would come.

They stimulated their faith by religious communings, looking on the crucifix intently and silently while they tried to impress upon their bodies the great passion which possessed their souls.

The conscious mind was quiescent, the spirit of ecstasy in prayer, meditation and watching for the scars to appear and the exercise of faith that they would be produced, eventually secured results.

In order to be as nearly like Him as possible they did everything they thought Christ would do. They obeyed, as far as they could interpret, the teachings of the Great Master, His laws and mandates, His admonitions and counsel. All He commanded them to do, they tried to do; especially did they, day and night, ponder His suffering. It was not a little fitting bit of concentration or visualization; they kept their minds steadfast to

the one end of revealing the sufferings of Christ in their bodies.\*

What they really did to produce these scars on their bodies was to hold a picture or thought in their minds until it was involuntarily taken up by the subconscious mind. (Another way of suggestion.)

Their thoughts were impressed upon the living tissues in their bodies. The cells finally responded and built into their hands and feet and sides marks identical with those of Christ.

It is another great evidence of what can be done by mind. Man gets that which he thinks of the most, whether this be by virtue of a conscious or an unconscious condition. So, provided the patient and practitioner adjust themselves to the natural laws of mental healing, the power of mind to heal is a self-evident fact.

Indeed, the most remarkable instances of skin changes through the mind are the stigmata (which are mentioned above). This is of course caused by an interference with circulation; but we class

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\*That it is the state of mind long continued which brings about an effect for success, health or happiness has been thoroughly discussed in "The Hidden Power of Thought" (Your Mind Power), 25c, by the author.

them with skin changes, as they are evidenced there. The first historic instance is that of St. Francis of Assisi on September 15, 1224; and the facts appear to be vouched for by reliable biographers.

He meditated so long upon the Crucifixion that he suffered severe pain in his hands and feet, succeeded by inflammation that terminated in ulceration.

The profound influence of the mental state over the trophic nerves is illustrated by the many authentic cases of religious fanatics who have long gazed on the crucifix at some renowned shrine, and as a result, actual ulcers have appeared on the hands or feet at the very points pierced by the nails upon the crucifixion emblem.

Since then there are about ninety more or less authenticated cases, eighteen being males and seventy-two females.

Louise Lateau is a comparatively recent instance.

She bled profusely in her hands and feet, although on examination of the skin with a strong lens, no scratch whatever could be found. The papillae of the skin, however, were red and swollen.

Further examples might be given, but they would teach nothing more concerning the causes and effects of motor suggestion. Anyone who desires picturesque illustrations of its laws, should turn to a remarkable work by Duchatel and Warcollier, entitled *Les miracles de la volonte*.<sup>\*</sup> From the scientific point of view, the writers' methods of exposition are not invariably above reproach. Nevertheless, Boirac, a man of science and philosopher of established reputation, has thought fit, with good reason to contribute a preface. For, in spite of dubious theories and hasty conclusions, the book displays considerable learning and has indisputable evidential value. It contains abundant records, derived from the writings of distinguished observers of our own day and of earlier days. It is a storehouse and we need merely open the door. Phenomena of this character, reported as isolated incidents, always have the aspect of anomalous freaks. We advance a step by bringing them together in a collection.

Let us first consider the cases of dermatographism, in which an image existing in the subject's mind becomes outlined on the skin. The authors make a passing reference to the witches of the middle ages upon whose backs, it is asserted, the word 'Satan' was inscribed. They pass to a contemporary and precise report quoted from Charles Richet. A mother is watching her child at play. Accidentally the child unfastens the catch suspending a heavy sliding door in front of the fireplace, and is in danger of being guillotined. The mother's heart leaps to her mouth, and then, in a moment, there forms round her neck—the threatened part of her child—a raised erythematous circle,

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<sup>\*</sup>Durville, Paris.

a weal which endures for several hours. Here we have a striking instance of the power of emotion. Another case is that of a little girl upon whose skin appears the answer to the sum she is trying to do. In this instance the image which gave rise to the suggestion was subconscious.

From dermatographism we pass to stigmatization, the latter being merely a variety of the former. Stigmata appear on the skin of certain mystically inclined persons, appear in the places where Christ was wounded. These phenomena can be reproduced experimentally. As regards spontaneous stigmatization, we are not solely dependent on the account of semi-legendary figures in remote antiquity; accurate observations have been made upon modern stigmatists, like Louise Lateau and Catherine Emmerich, with sphygmographic tracings and other precise details. In the case of Catherine Emmerich, the circulation was directly controlled by autosuggestion, the blood being distributed as it would have been distributed in an actual crucifixion.

Next, in the world of Islam, we read of the ordeal by fire, of the devotee whose hand is not burned by the hot iron; and we read of the ordeal by sword, which will not draw blood. The authors give a number of instances in which obstinate maladies were cured by spontaneous autosuggestion, the outcome of some novel and striking method of treatment. Of exceptional interest is a quotation from Cabanes, professor at the university of Liege. This dates from 1912.



## Hypnotism and Physiological Changes

Much the same result can be produced on people by suggestion in hypnotism.

Some remarks of Professor Barrett's on the subject are worth reproducing here. He says:\*

It is not so well known, but it is nevertheless the fact, that utterly startling physiological changes can be produced in a hypnotized subject merely by conscious or unconscious mental suggestion. Thus, a red sear or a painful burn, or even a figure of a definite shape, such as a cross or an initial, can be caused to appear on the body of the entranced subject solely through suggesting the idea. By creating some local disturbance of the blood-vessels in the skin, the unconscious self has done what it would be impossible for the conscious self to perform. And so in the well-attested cases of *stigmata* where a close resemblance to the wounds on the body of the crucified Saviour appears on the body of the ecstatic. This is a case of unconscious *self*-suggestion, arising from the intent and adoring gaze of the ecstatic upon the bleeding figure on the crucifix. With the abeyance of the conscious self, the hidden powers emerge, whilst the trance and mimicry of the wounds are strictly parallel to the experimental cases previously referred to. May not some of the well-known cases of mimicry in animal life originate, like the *stigmata*, in a reflex action, as physiologists would say, below the level of consciousness, created by a predominant impression

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\*Prof. Barrett (Prof. Physics, T.C.D.), *Humanitarian*, 1895.

analogous to those producing the stigmata? That is to say, to reflex actions excited by an unconscious suggestion derived from the environment; in other words, the dynamic, externalizing power of thought, if the action of that which is unconscious may be called thought. We must, in fact, extend our idea of "thought" to something much wider than intellection or ideation—these are special acts of thought, for the directing functional activity of our subliminal life has also the attributes of thought, though we may be unconscious of its thinking.

The following from an Eastern journal illustrates another phase of the subject:

Saltpetriere, the hospital for nervous diseases, made famous by the investigations of Dr. Charcot, has an interesting case of religious mania. The patient, who is a woman of about forty years of age, entertains the belief that she is crucified, and this delusion has caused a contraction of the muscles of the feet of such a nature that she can walk only on tip-toe. The patient, moreover, is subject occasionally to the still more extraordinary manifestation—that of "stigmata." These "stigmata" have been observed beyond all question on the woman at the Saltpetriere. Their appearance on her body coincides with the return of the most solemn religious anniversaries. These "stigmata" are so visible that it has been possible to photograph them. The doctors of the Saltpetriere in order to assure themselves that these manifestations were not the result of trickery, contrived a sort of shade having glass front and metal sides, and capable of being hermetically attached to the body by means of India rubber fixings. These shades were placed in position a considerable time

before the dates at which the stigmata are wont to appear. When they were affixed there were no marks whatever on the patient's body, but at the expected period the "stigmata" were visible as usual through the glass.

Charles Fillmore tells of a lady who watched her little daughter pass through a heavy iron gate. The gate swung shut and the mother imagined that it caught and crushed the little one's fingers. But the child had withdrawn her fingers before the gate struck. The mother felt the pain in her own hand, and the next day she found a dark streak across her fingers where she imagined the child's were crushed.

In a certain secret society initiation, the candidate was told that the word "Coward" was to be branded upon his back with a red-hot iron. A piece of ice was used instead, but the promised brand arose in blistered letters.

## Definition of Healing

Healing means "to make whole" or "holy," both of which words are derived from the same root. So healing must be distinguished from the usual palliative action of drugs.

The term "healer" comes as a translation of the name Jesus, Hebrew, Yeshua, which in Latin becomes Salvator or "Saviour."

So healing, as opposed to curing, has little to do with symptoms but much with causes. It strikes deep into the root of things and means constructing or synthesizing, if it means anything.

When the healer understands the real meaning of his calling, he begins to realize its high and broad nature—to make "whole" or "holy."

Medical Science has confined itself preeminently to a study of disease and not of health. Its attention has chiefly been focused on the study of pathological conditions and very skillful diagnosis has been developed; but on the curative side, it is confessedly weak. So we see that medical science, great as it is, has been one-sided in its developments.

The healing power lies within the human body and the best that medicines, mustard plasters or prescriptions can do is to whip into action the latent, forceful, life-giving power within the individual.

Elizabeth Severn, M. D., in "Psycho Therapy, Its Doctrine and Practice," says:

After having dosed and drugged, sweated, cut, tinkered and tampered with its many subjects, medical science still remains able at best to deal only with the symptoms of disease.

Professor Clouston says:

We talk and laugh and weep and blush and shiver and hunger and sweat and digest all through the brain cortex, and there is not one of the physiological acts but can be instantly arrested by a mental act.

### **Abandons Drugs**

Professor Paul Dubois, M. D., upon resolving to eliminate drugs in his practice, began using a variety of physical means such as massage, water cure, etc., abandoning medicine more and more and recommending hygienic measures. Finally, however, he became so convinced of the superior value of treatment by persuasion and re-education that he dropped all other physical means entirely, considering them too slow in their action. He abandoned the use of electricity as something

worse than useless, resorting only to quiet, proper diet, rest, really letting nature do the work, *with the aid of the mind*.

He inspires and encourages his patients to believe that they can be cured.

In fact, this is the biggest thing in all healing, whether medicine is administered or different methods of mental healing used.

The greatest factor, as Dr. Du Bois has found and used, is to produce a hopeful, peaceful state of mind by arousing the will of the patient *to stay by the treatment*, and in this way he performs wonderful cures. Some subjects are cured by a single conversation, others in a few days, some require weeks, according to the degree of their impressionability and the type of disease involved.

Man has always possessed divine recuperative forces, but they were latent and below the surface of consciousness. He is like a discordant musical instrument, containing splendid possibilities which are only waiting to respond in unison to active harmony.

Let one receive an injury, as a bruise, the sensory nerve instantly sends a message to the brain, which in turn immediately stimulates the center of circulation, which sends out a message to the



blood supply. The response follows in the congested area around the bruise, which is nature's method of cure, by building up injured tissues through the restorative power of the blood.

Mental physiology has amply demonstrated that these messages, orders, or commands are constantly flashing throughout the body, and it is by means of this intercommunication that the automatic processes are maintained.

### Disease Cured by Nature

Charles M. Barrows, in *Suggestion Instead of Medicine*, tells that:

It was this scientific view, in distinction from common opinion, that Dr. Bernheim took when he wrote: "Diseases are cured, when they are cured, by their *natural biological evolution*. Ordinary therapeutical methods consist in putting the organism in a condition such that *restitutio ad integrum* may take place. We suppress pain, we modify function, we let the organ rest, we calm the fever, we retard the pulse, we induce sleep, we encourage secretion and excretion; and, by thus acting, we allow Nature, the healer, to accomplish her work."

We may be sure that this noted French expert of the great hospital at Nancy did not underrate his own profession or credit to Nature more than her due. His meaning is unmistakable. The real healer is a native power within the patient. Drugs are only ancillary. The physician is a servant who exercises his skill to clear the path

of Nature to her work. Having done his part, he leaves it to Nature to *evolve* health by means of biological changes that are always going on in the system.

This recuperative action which physicians recognize is centralized under another name. It is well known that all living structure, animal or vegetable, possesses this instinctive power of self-recovery. It is a form of spontaneous, plastic energy, which, acting through the proper neural channels, resists disease, tends to arrest its progress, repair the damage done and compensate the bodily losses sustained. This inherent tendency of the sick to get well is known to physicians as *vis medicatrix nature*. Common people say it is Nature; and, in reverent language, men name it spirit, or God. Dr. J. Mitchell Bruce, of Charing Cross Hospital, London, said recently while reviewing the progress of medicine: "We are now able to appreciate as never before the constructive factor which takes the forms of repair and convalescence. Just as the body possesses provisions for resisting the causes of disease, so it possesses provisions for arresting its beginnings . . . quite spontaneously; that is, without the help of the surgeon or physician." Elsewhere in the same address he refers to this natural faculty as a "recuperative factor" making "spontaneous attempts at recovery."

### Nature Her Own Diagnostician

Some great medical authorities go much further and even believe that nature or the body has its own power of diagnosis. In regard to this, Villette H. White, in "Mental Healing," says:

It is even claimed by Dr. Abderhalden, an eminent German physiologist, that the body has the power of natural diagnosis, and that when disease impends, special antidotal ferments are formed and thrown into the circulation to counteract the threatening conditions.

Dr. C. W. Saleeby, an English medical writer, says that the only curative drugs are those of the body's own making. The extracts and serums prepared from the organs of healthy animals and administered to supply a lack in the corresponding organ of the human being, show how this idea is growing in medical circles. Extracts from the thyroid gland of a sheep, pepsin, pancreatin and adrenalin from other animals, and even white corpuscles developed from the blood of a horse, are administered, as being of physical origin and hence capable of meeting a physical need in man.

While this may be the most advanced method of medication today, the fact remains that it is not considered good practice to do anything for the body which it is able to do for itself. This evil is seen in the use of pepsin and predigested foods, which after a time cause the stomach to "lie down on the job."

### **Make Believe Surgical Operations**

Dr. Marden states that a great surgeon told him he had time and time again performed make believe surgical operations upon patients who had dwelt so long on the idea of diseases in certain organs that their fear had become an obsession

and had developed some of the symptoms of the disease.

In this make believe operation, the surgeon goes through all the regular professional routine. The patient is put on the operating table and an anesthetic administered to complete the illusion. To demonstrate that an operation has taken place, the skin is sometimes scratched a little to give the semblance of an incision. A surgical bandage is put on the part, the patient kept in bed the usual time, at the expiration of which he is quite well again and perfectly normal.

This surgeon says without exception all the patients he has treated in this way, regardless of the malady or operation, have been entirely cured of their obsession. Even in cases where the patient has had severe and persistent pain for many months, entire cures have been effected by these make believe operations.

A wise surgeon he therefore is who never tells the patient of the deception he has practiced and why he did so. The patient wanted health and he got health.

Very often our sickness is a matter of habit and our pains become subconscious conditions, mostly mental. The human race has been taught a long

while to rely on drugs and surgery. This becomes a subconscious habit of belief.

If people have been educated to think they must have operations, surely a mock operation is the best kind, if it effects a cure. The surgeon is certainly quite justifiable in his make believe body slashing.

Another surgeon has told a friend of mine that he has performed many mock operations on hysterical women. After efforts had failed to convince the women that their malignant growth was imaginary and that no operation was needed in order to make them well, he feigns to operate.

If women think they must be cut open to be healed, by all means pretend to cut them. It is all in the mind, anyhow.

Another case is of a woman who had four operations for an internal tumor. The old trouble came back again. She was sure the only thing that would save her life was operation Number Five. Being unable to persuade the woman to the contrary, she got her operation—mock. She was placed upon the operating table and a little anesthetic administered to put her in a semi-conscious state, so that she could hear and feel but could not see. Nurses and surgeons moved about the room

quietly and gave their customary hurried orders to attendants to all intents as though they were working on a serious operation. They let ice water drip from a considerable height upon the affected part for a few minutes to give the patient the notion of being swathed in bandages, after which she was taken home in an ambulance and awoke to find two nurses in respectful attendance. She felt weak and languid. When asked if she could take a little tea she was finally able to sip a few mouthfuls. After ten days of quiet rest in bed, her friends were allowed to see her and she gradually recovered. No knife, no cutting, no operation, no tumor removed, but she had been sure that only an operation could save her, and she was saved. Glory Be, The Power of the Mind is some power. Even the mock surgical operations so testify.

The same surgeon gives another corking illustration.



## Larvated Suggestion

A girl was affected by twitching and pulling of the head from one side to the other. It was caused, she was sure, by a string inside. She wanted this cord removed by an operation. Doctors had been unable to find the cord and tried to persuade her that an operation was not necessary, but she would have none of that. So, when the girl insisted there was only one way to be cured and that was by the knife, the wise surgeon announced to her in due time that an operation would be performed. Such news brought a joyful clapping of her hands, for she knew she would be healed. The make believe operation was carried out from A to "Izzard." All the doctor did was to cut off some of her beautiful hair and make a slight skin scratch to prove that he had been working inside of her cranium. To make the evidence stronger, he took a catgut string from a violin, soaked it in water and held it up before the convalescing patient—this violin string he said he had taken from her head. That was all that was necessary. The twitching and pulling of her head stopped. She was healed by the power of mind, via a mock operation.

As I am writing this, a physician tells me that people who insist upon having prescriptions written and filled in the customary manner at the corner drug store, get full satisfaction out of make believe pills. This has become such a common habit now, the doctor tells me, that drug stores carry these make believe pills all ready, nicely arranged, invitingly labeled, and more cures are effected by these quasi pills than by the real pills themselves.

Hallelujah! Wise is the doctor who prescribes bread pills, and fortunate is the patient who has such a wise doc.

The make believe surgical operation, as well as make believe pills, are based on the same principle, wholly mental, that frail humanity believes what it prefers to believe. The cure is effected by faith on the part of the patient in the efficacy of the remedy. It is the power of the mind, however, that actually does the work.

The wonders of "Nature's" therapeutics (or of the mental factor in medicine), Professor Potter, of Philadelphia, declares, "are worthy of a professor's chair."

### **Better Than Poison**

That the body possesses some power of resisting and recovering from the disturbing forces of disease has long

been recognized, and represents what is often designated as the *vis medicatrix naturæ*.

Professor Bowen says:

After passing their patients with drugs through many centuries, the doctors have at last come to know their business better, and now generally admit, while it is to leave the course of the natural progress of the symptoms, which alone can restore the patient to perfect health.

First, there is the healing power of Nature. It is acknowledged by the medical profession that fully ten per cent of cases would go well if entirely left alone. This call in Dr. Ross and Dr. Green and your Nature a chance. It is also acknowledged in nearly all instances that good nursing is half the battle. Sir John Marshall, of London, said: "The *vis medicatrix naturæ* (the healing, the regenerative power of Nature) is the agent to employ in the healing of an ulcer, in the union of a broken bone, the physician or surgeon only assists the natural processes of cure performed by the inherent conservative energy of the frame." And Dr. John Forbes said, in like manner: "In a large proportion of cases, the disease is cured by Nature and not by the physician."

A famous physician tells of a young lady who trottered into the Out Patient Department of a large London Hospital in great agony of mind, carrying a tin in one hand and a spoon in the other. The tin and spoon were brought along by the girl's mother as evidence that her daughter

\*Professor Bowen, *Nature Philosophy*, p. 342.

was dying from contraction of the gullet and she wished to show that not even a little jelly could be swallowed.

The girl was reduced to a skeleton. Medicine had failed, but after using appropriate means to affect the mind indirectly, the patient, within a half hour, according to the physician, "was sitting in one of the wards eating a large plateful of boiled mutton, potatoes and turnips with 'hospital pudding.' "

### Imaginary Bondage

Commenting upon the power of the mind to heal, Dr. Wm. S. Sadler gives the following authority with his customary medical punch:\*

And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight and glorified God. (Luke XVIII: 11-13.) Here was an unfortunate sufferer who had been held in bondage by an imaginary spirit of infirmity for almost a score of years. The Master broke light into her darkened mind by announcing that she was free from her infirmity. She had

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\**The Physiology of Faith and Fear*, by William S. Sadler, M. D. McClurg & Co., Publishers.

never really been bound. She was bowed together as a result of her long worry and sorrow. So long had she assumed this physical attitude that her body had become permanently deformed—another illustration of a physical disorder resulting from purely mental causes.

Thousands of suffering souls are held today by the chains of imaginary bondage. They have no real physical disease. Their ailment is in reality a spiritual infirmity. They might go free at any time, but they do not know it; they will not believe it. These prisoners of despair are held securely in their prisonhouse of doubt by force of habit. They are very much like the elephant in Central Park, New York City, which has stood in one spot for many years, shackled with heavy chains. He had never left his tracks except when he had been unfastened and led away by his keepers. One day it occurred to them to remove the fetters from his legs and see if he would leave his place. After the beast was free from his shackles, he steadfastly refused to move; even after he was allowed to become exceedingly hungry and when food was placed within a few inches of his reach he stood in his tracks swaying from side to side and trumpeting loudly, but not a step did the huge beast take toward the food.

The elephant was free, but he did not know it; therefore, he stood there in his old place just as securely bound by the chains of his own mind as if the steel bands were about him as of old. And so it is with humanity; altogether too many of us are like unto the elephant. We are absolutely free today, but, not realizing or not believing the glorious fact—not having faith and courage enough to step out into our mental freedom and begin to enjoy our

spiritual liberty—like the elephant, we stand in the place of habit-bondage and bitterly mourn our terrible fate. We are not surprised when an elephant behaves in this way; but it ought to be a cause for great astonishment that intelligent men and women, sons and daughters of God, will allow themselves to be held down by fictitious bondage and bound down by a mere “spirit of infirmity.”



## **Personality Does It**

A very successful physician friend of mine has told me confidentially that his strong personality has more to do with healing his patients than his medicine.

Every believer in psycho-therapeutics knows that there is a psychical as well as a physical effect from the use of drugs. The psychical value is based on the expectation of their special action, and that which is in the physician's mind may be subtly and powerfully carried over into the patient's mind. The physician's personality, attitude and interest in the patient accomplishes vastly more than the drugs he prescribes or administers. If he is cheerful and hopeful, he gives potency to their action; if he is gloomy, pessimistic and hopeless he nullifies their effects.

## **Thought and Bodily Chemicalization**

We have mentioned elsewhere in this series about Professor Gates' wonderful discovery. I think too much emphasis cannot be placed upon what he has to say. J. D. O. Powers, in commenting upon this, says:

The National Department of Psychiatry has shown the causative character of our thinking in a long series of the most comprehensive and convincing experiments. Prof. Gates found, for instance, that any change in the mental state changed the chemical character of the perspiration. When treated with the same chemical reagent, the perspiration of any angry man showed one color, that of a man in grief another, that of a man in remorse still another, and so on through a long list of emotions. Each mental state persistently exhibited its own peculiar chemical result through thousands of experiments.

These experiments show clearly, as indicated by Prof. James' statement, that each kind of thinking, by causing changes in glandular or visceral activity, produced different chemical substances which were being thrown out, at least in part, of the system by the perspiration.

Tersely he gives us the results of these experiments on thinking and emotions:

"Every emotion or thought of a false or disagreeable nature produces a poison in the blood or cell tissues; my experiments show that irascible, malevolent and depressing emotions and thoughts generate in the system injurious compounds." He enumerates these chemical products, all poisonous, and concludes by saying: "Enough would be eliminated in one hour of intense hate, by a man of average strength, to cause the death of perhaps four-score men, as *these ptomaines are the deadliest poisons known to science.*"

On the other hand, "All agreeable, happy thoughts and emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy." "If," he continues, "mind activities create chemical and anatomical

changes in the cells and tissues of the physical body, it follows that all physiological processes of health and disease are psychological processes, and the only way to inhibit, accelerate or change these processes is to resort to methods properly altering the psychological or mental processes; that is, the most effective way—the best way to change these physical processes is to *change the thinking*.”

Anger, hate, greed, selfishness, lust, envy, grief, jealousy, regret, disappointment, fear, doubt, anxiety, worry, despair, self-condemnation, all erroneous thoughts are discordant in their nature; and every one of them throw out chemical compounds into the body which results in time in apoplexy, hardening of the arteries, rheumatism, paralysis, stomach troubles and various other diseases too numerous to mention. Love, faith, hope, peace, joy, laughter, sunshine, inspiration, truth, harmony, peace, music, encouragement, optimism, courage, kindness, courtesy, sincerity, enthusiasm, confidence—all these build the body into strength and beauty. If you wish increasing health, make it a daily rule to control your Thought World.

So our thinking makes our bodies.

### **Diseases Curable by Mind**

We are giving the reader here a list of diseases, healed by mind, which we quote from chapter 5 in “Force of Mind,” by Alfred T. Schofield, M. D.,\* namely:

Atheroma, dilated heart, Graves’ disease, dyspepsia, jaundice, cirrhosis, chorea, cancer, pernicious anaemia,

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\*Funk & Wagnalls Co., Publishers, New York.

foetal deformities, alopecia, epilepsy, diabetes, urticaria, rachialgia, paralysis, boils, gastric diseases, retention, amenorrhoea, granular kidney, anasarca, hyperaesthesia, anaesthesia, paraesthesia, dysaesthesia, inflammations, oedema, goitre, exophthalmic goitre, headache, angina pectoris, Addison's disease, neuroses of the extremities, diseases of heart and circulation, apoplexy, asthma, dyspnoea, coughs, hiccoughs, haemorrhage, haemoptysis, flatulence, gastralgia, constipation, diarrhoea, indigestion, diseases of bladder, tumors, mania, fever, cholera, dysentery, scurvy, malarial fever, influenza, muscular inco-ordination, insomnia, tinnitus aurium, fibroids, hysteria.

This list conclusively shows that other diseases than nervous or functional are healed by the mind.

### **Functional Diseases Can Be Cured by Mind**

There are over twenty medical authorities today who show that many organic, as well as functional diseases, are caused by mental and emotional conditions.

Dr. Snow, Dr. Murchison and Sir W. H. Bennett of St. George's Hospital, London, all agree that cancer of the liver, the breast, the uterus, are due to mental anxiety.

Dr. Dubois of Germany exclaims that nervousness is a disease preeminently psychic, and a psychic disease needs psychic treatment. Then he asks this question:

Can we, by means of the mind, by our moral deportment, escape illness, prevent functional troubles, diminish or suppress those which already exist? I boldly answer, yes.

And hear this startling statement from Dr. Schofield:

The power of mind over the body has limits, but they have never yet been ascertained. All one can do to cure himself, the forces he can set in action, are as yet unknown, but they are far greater than most people imagine.

Dr. Winbigler gives us another slant on the mind working in conjunction with nature when he says:\*

### Get Out of the Way of Nature

The physical form is a mass of material, highly organized, and it has a tendency to disintegrate, except when it is animated by vital power it can be renewed. When life touches certain centers, there is a response and the supreme power of the mind brings all into harmony with itself. When interferences occur and discords arise, by accident or by administration of remedies, or changes in temperature, we find that the vital forces frequently rebel and pain sometimes results and dissolution may occur. Take, for instance, an overdose of certain drugs, sudden colds resulting from exposure, poisons, etc. The interferences are the things to be watched, as they are the enemies of mind and body. The conditions resulting from mental causes can be changed by mental processes, as mind

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\**Suggestion*, by Winbigler. The American Library Assn., Publishers.

controls the vital functions of the body. Abnormal conditions therein can be modified and largely changed by the mind. The conscious will and the ideals of the conscious mind are able to change and control mental and physical adverse conditions.

It is becoming more and more apparent that disease as to its origin is mainly mental. There are physicians who believe that disease may be traced to microbes and many other material objects and conditions. If microbes are the cause, why is not everybody sick? Comparatively few fall prey to these body scavengers.

There are all kinds of bacteria in the body, and when the thinking is true, high, pure and healthful they do not hurt, but help us. When it is the reverse, physical depressions follow, and they hurt us and destroy us. There are diphtheria germs in everybody's throat. Why do they not develop? Because the system is in a condition to resist them and keep them under. Yes, that is true, but why is it true? Because there is a difference between the occasion and the cause of disease. The latter we believe can be ultimately traced to a mental condition, whilst the former may be physical in its manifestation.

This is seen now by many physicians and thoughtful people, so that the general attack on disease in the future will be psychical, especially so, on functional conditions. Drugs will be supplanted more and more, and mental and natural methods will be utilized, to the benefit of all concerned. \*

We do not underrate the value of bacteriology, climatology, chemistry and other sciences in their helpfulness in the study of etiology, but we do want to emphasize the



science of psychology as a primary aid in understanding the origin and cure of disease and physical and mental abnormal conditions. If the reader will now turn to the discussions of the subconscious mind in this work, many statements made under that and other sections will become plain. The subconscious mind is the true self. It is a storehouse of power, energy, wisdom, knowledge and help; it is the point of contact with the Infinite Mind, and also the channel through which all the power of that Mind may be brought into the human life.

### **Man the Only Animal Diseased**

Authorities in natural history tell us that there is no disease among wild animals. They die either from accident, as the prey of the stronger, or from starvation. Disease is also unknown among insects. Parasites prey upon them. So-called vegetable diseases are but the result of the habit of the strong preying upon the weak. Dr. Holland beautifully expresses this:

“The sparrow preys upon the finch,  
The finch upon the fly;  
And that a rose may breathe its breath  
Something must die.”

Henry Harrison Brown has well said:

We have no record as to what extent disease preyed upon primitive man. Probably starvation, freezing, war and flood kept the race within bounds. It is a well-known

fact, however, that food supply determines increase of population. But, whatever the fact in regard to primitive man may be, this we know: disease has kept steady pace with civilization. New developments in social, intellectual life in arts and mechanics, cause new diseases. Bicycling, automobiling and high-speed railway trains have their ill results. The important fact underlying all this gives rise to the Divine Law of Cure, which is: Man survives under every condition. Where some individuals live healthfully and happily, others will die.

Not only can mind heal diseases which man has made by his thinking and irregular civilized living, but habits can also be cured by the same token—Mind. This is reserved, however, for a later discussion.

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